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SANCTIFICATION

WHY, WHEN, HOW.

DANE

Class I

Book

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Why, When and How

—OF—

Sanctification

—BY—

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PASTOR AND EVANGELIST

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PREFACE.

One of the most hopeful omens of the present day is that multitudes of Christian people are "hungering and thirsting after righteousness"—the recognition of the need of a "deeper work of grace."

It is our Savior himself who says. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6). According to Dean Alford, the term "righteousness" here means "purity of heart.' To such as hunger after purity, "they shall be filled."

To do good, to feed the hungry, to glorify God, and to obey my Lord and Master, these are my reasons for writing.

Hoping and praying that all who peruse these pages shall receive and enjoy the precious experience inculcated, I send it forth.

Charles W. Dane.

San Bernardino, Cal., Oct. 2, 1903.

CONTENTS.

I. What is Sanctification?
II. Why of Sanctification?
III. When of Sanctification?
IV. What is Sin?
V. The All-Cleansing Blood.
VI. The Act of Consecration.
VII. What Are We to Consecrate?
VIII. The How of Sanctification.
IX. Holiness an Absolute Necessity.
X. Obedience: The Test of Our Sincerity.
XI. In Essentials Unity—In Details Diversity.
XII. Sanctification, How Kept?

Why, When and How!

CHAPTER I.

WHAT IS SANCTIFICATION?

For many years this precious truth has been the cause of much discussion. It has received some very friendly criticism. It has also received some very unfriendly criticism. A good part of this is no doubt due to a lack of understanding of the truth of sanctification. And yet, the harshness of some toward this precious truth has so prejudiced other minds that we hear them say: "I do not believe in sanctification." I do not think that this is true. It is a lack of understanding as to what constitutes the experience of sanctification. Instead of saying: "I do not believe in sanctification," I think it would be far better to say, "I do not understand the meaning of sanctification; therefore, I do not know what to believe."

In searching for the truth, of whatever phase, certain conditions of mind are necessary. This is

true of science, philosophy, history, or religion. One supreme desire should possess the truth-seeker: "I will know the truth whatever the cost." The mind must be unbiased and unprejudiced. And, in this state it must remain.

The Bible is the Christian's guide. If the Bible teaches the truth of sanctification, and that it is possible to receive, enjoy, and live the precious experience now, then, no Christian can afford to be without it. More than this, it becomes every Christian's bounden duty to seek until they obtain and enjoy the precious experience. First,

I. What is not Sanctification?

Sanctification is not "cranktification." This term was coined by one of the Methodist bishops. Presuming the thought he had in mind was to correct an erroneous idea abroad concerning the precious experience, I too, say, this is not sanctification. That there is crankism and fanaticism on the subject, no one will doubt. There never has been a good thing which has not been abused. But, because good things are abused, is this sufficient reason for not receiving the "good things?" Sanctification, in its entirety, is the most precious legacy of God's children.

Again, Sanctification is not self-glorification.

"Stand by thyself; for I am more holy than thou" (Isa. 65: 5), is the spirit sometimes manifested. But, such a feeling is incompatible with the experience of "Full Salvation." A high opinion of one's self, his attainments, and possessions, is not Christ-likeness. The truly sanctified man is an humble man. True sanctification walks hand in hand with humility. Andrew Murray, in that beautiful little volume, "Humility, the Beauty of Holiness," expresses the truth. He says: "The great test of the sanctification we profess to seek or attain, will be, whether it be manifest in the increasing humility it produces." He continues: "Humility is the bloom and beauty of holiness." This is Christ-likeness—the Spirit of Jesus.

Further. Sanctification is not sanctimoniousness. Some good people seem to have an impression that, to be pleasant, look pleasant, and shine for Jesus, as Stephen did, is a sin. And so, they think: "If I become entirely sanctified, I must wear a face as long as my arm." There is something called "sanctified common sense," and when people get that, they will not be troubled with "long faces." The Christian life is a happy life. And the truly sanctified person is the hap-

piest mortal on earth! His soul is filled with "joy unspeakable and full of glory" (I. Pet. 1 : 8).

II. What, then, is Sanctification?

Dr. Noah Webster, author of the Dictionary which bears his name, is no mean theologian. He says: "Sanctification is the act of God's grace by which the affections of men are purified, and exalted to a supreme love of God." You can not find a clearer or more concise definition. Where did he get his thought? From Christ's teaching, and the teaching of the Apostles. Note, the change is in the affections—in the heart; these are purified, and exalted to love God and man, and "so fulfill the law of Christ."

The late Dr. Robinson, who was for a number of years a professor in Andover Theological Seminary, in his Greek-English Lexicon, says: "The word sanctification in the New Testament sense means, purity of heart and life."

A unique definition was given by Dr. George C. Lorimer, now of New York City. He says: "It is every day morality, inspired by the love of God in the heart."

Now, putting these authorities together, we may affirm: Sanctification is that act of God's free grace whereby the soul is purified from sin, and

filled with pure love. It enables its possessor to have continual victory over every inward and every outward sin while he trusts in Christ. Man still has temptation, but is "more than conqueror through him who hath loved us" (Rom. 8: 37). Such a state of grace is perfectly compatible with our conditions and circumstances here below.

And, is it not a desirable state? Is it not worth "seeking with all the heart?" Open your heart to the teaching of the Divine Spirit, and let him "guide you into all truth" (John 16: 13).

CHAPTER II.

SANCTIFICATION: WHY?"

There are several reasons why every Christian should seek, and obtain, and enjoy, and live the experience of "entire sanctification."

First—It forever settles the fact that the person is a child of God. A person who has been entirely sanctified may backslide; but he can never have any doubt but what he has once been saved. It is the privilege of every person who accepts Christ as his Savior to know he is a child of God. St. Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). Yet the fact is, while at times that person may have that consciousness, he has many days when he doubts his being saved. He asks:

"Am I saved? or am I not?"

But when a person receives the experience of "entire sanctification," all doubt disappears. The question of his soul's salvation is settled. He is "filled with all the fulness of God" (Eph. 3: 19).

And this is also true: The entirely sanctified realize as none other the absolute necessity of depending on the merits of Christ's blood. Such are far from being self-righteous. He rests all his hopes upon Christ. "They that trust in the Lord," in this sense, "shall be as mount Zion, which cannot be removed, but abideth forever" (Ps. 125: 1). The fully saved person says:

"Every moment, Lord, I need
The merit of thy death."

Again: This experience is the great antidote for backsliding. It is possible to backslide from any state of grace. Yet, the fact is, few who have been entirely sanctified have backslidden. The real cause of so many backsliders in the world is the fact that they have not gone on and received the experience of pentecost. Every person who really has it has something in the soul that is better, grander, more blessed, yea, that is transcendently more glorious than this world can give! Why, then, should he turn back? Bless you; it is blessed, sweet and precious to be fully saved! "Christ is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

When a person is in the experience of "entire sanctification" he develops more rapidly in the Christian graces. "Grow in grace" is a divine command (II. Peter 3: 18). Note it is not "Grow into grace." No intelligent farmer thinks of trying to grow grain from the atmosphere into the soil. He sows his seed in the soil and the grain grows in the soil and out into the atmosphere. And this is the law of grace. You cannot grow into (though you may progress toward) the grace of Regeneration; neither can you grow into (though you may progress) the grace of "entire sanctification." But you can grow in grace after you have got into grace. In sanctification all obstructions to rapid growth are removed. The weeds, so to speak, are pulled up by the roots. And we are continually refreshed with the "Water of Life." If you desire to take rapid strides in the Divine life; if you desire to become a strong, stalwart "live oak" Christian, by all means seek, obtain, live and enjoy the experience of "entire sanctification!" This will make you "strong in the Lord, and in the power of his might" (Eph. 6: 10).

Further: The entirely sanctified are very certain, as a result of their experience, to be use-

ful in helping souls to Christ. This was true of the disciples on the day of pentecost, and ever after that memorable experience. And this has been true of all, or nearly all, who have had this precious experience. The thing which produced the great Methodist revival was the fact that the people had the "Methodist fire!' It was because the people were, many of them, sanctified wholly. The preachers were "flaming torches," as Bishop Taylor has been called. And the thing needed to-day to save the church, and through it to save the world, is that our people seek until they obtain, and live, the experience of "entire sanctification!" The secret of the rapid growth of the church in the early days was: She "walked in the fear of the Lord, and in the comfort of the Holy Ghost." She was "edified," and, consequently, "multiplied" (Acts 9:31). For the satisfaction which it brings to one's own heart, and for the sake of the needy all about us, we should be sanctified wholly.

The last reason for seeking this experience that I will mention is: "Without sanctification no man shall see the Lord" (Heb. 12:14). It may be clearly seen: While this experience is a blessed, blood-bought privilege, it is also an

absolute necessity for every child of Adam, who enters heaven. No person can get within those "pearly gates" who has not been either voluntarily or involuntarily sanctified, wholly. Every responsible person who has heard it preached, who has received light on the subject, is under obligation to seek until he finds the experience. Such a person will voluntarily receive it or forfeit his relationship with God. "But what about the multitudes of people who never have heard about it, and the many who have received it, but did not know what to call it?"

The Lord will take care of them. You need not worry about them. You take care of yourself, and help others into the same precious experience. The blood of Christ has been shed. And every irresponsible person—infants, heathen, and such as have not had the light—will be involuntarily sanctified wholly through the merits of Christ's death. "The blood of Jesus Christ, God's Son, cleanseth from all sin" (I. John 1:7). But, remember! you are under obligation always and under all considerations, to "walk in the light as he is in light to have fellowship one with the other," and to realize "the blood of Jesus Christ his Son cleanseth from all sin."

I have mentioned only a few of the reasons why you should seek the experience of "entire sanctification." I have mentioned enough to show you must have this experience in order to get the most out of this life and the life which is to come.

CHAPTER III.

"SANCTIFICATION: WHEN?"

The Scriptures are very explicit in their teaching on this point. And the Scriptures constitute our only correct rule of faith and practice.

"This is the will of God, even your sanctification," says the Great Apostle (I. Thess. 4: 3). If a legacy has been left us, we want to receive it. We want to know what are the conditions; and what are its limitations. "Must I wait in anxiety till the far-off future for the realization of my high anticipations? Or, is it possible, not only to know what the will includes, but to receive my legacy now?" Such questions occupy the honest inquirer's mind. The returned colored missionary, Amanda Smith, once said: "I will have what belongs to me, or I will break the will!" I sincerely hope, my reader, that you have a similar determination.

It is a fact long since known: What is divinely commanded, is made divinely possible. The command is: "Be ye holy, for I am holy" (I. Peter 1: 16). Not in the absolute sense, but in a limited

sense; not in quantity, but the same in quality. We are to be like God in our moral natures. This command is in the present tense. It refers to people living under our conditions to-day.

Then, God promises to do this work for us, and to do it now. "I," God says, "will circumcise thine heart to love the Lord thy God, with all thine heart, and with all thy soul, and with all thy mind, that thou mayest live" (Deut. 306). People say: "O, I can't be sanctified wholly! It isn't for me. God won't give me this experience." Every person who meets the Divinely revealed conditions always has the consciousness that his heart is "circumcised." This promise—every phrase in it—is in the present tense. "Now is the accepted time; behold, now is the day of salvation" (II. Cor. 6: 2).

Again, Inspired prayers have been offered to this end.

"Create in me a clean heart, O God," cried David, "and renew a right spirit within me" (Ps. 51: 10). David caught a clear glimpse of his own heart. The thing which upset him was the remaining sin in his heart. When he was made to realize the true condition of his heart, his prayer went to the depths of his need.

Epaphras, a co-laborer with St. Paul, labored fervently in prayers for the members of the Church at Colosse—for those who were true Christians: "That they might stand perfect and complete in all the will of God" (4: 12). If sanctification is "the will of God"—and who can doubt it?—a person must receive the experience in order to "stand perfect and complete in all the will of God."

Under immediate inspiration, St. Paul prayed for the Thessalonians. These people were true Christians. He says: "Ye are ensamples unto all that believe in Macedonia and Achaia." "Your faith to God-ward is spread abroad" (1: 7, 8). From the Epistle itself, we learn: These people were exemplary Christians. And yet, the Apostle prays. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ" (5: 23). This experience was needed to "perfect that which was lacking in their faith" (3: 10).

The most beautiful, and the sublimest prayer ever offered in behalf of others is that offered by our blessed Savior. Read the seventeenth chapter of St. John's Gospel. Permit that prayer to

be answered, and you are sanctified wholly. Hear him: "Father, sanctify them through thy truth; thy word is truth. I pray not for the world, but for them thou hast given me. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word" (verses 17, 9, 15, 20). Mark you, Christ prays, not that the Father should take the disciples "out of the world," but that they may be "kept from the evil that is in the world"—the present world. He prays that they may be sanctified wholly. And, he not only prays for the twelve, but for "all that shall believe on him through their word." That includes every Christian, everywhere. It includes you; it includes me.

Thousands upon thousands have lived, enjoyed, and died in the triumphs of this blessed experience. Enoch, Noah, Abraham, Jacob, Joshua, David, the Apostles, the Christian Fathers, the Wesleys, Whitefield, Fletcher, Coke, Asbury, Whatcoat, Peck, Foster, Joyce, and what shall I more say? These men testified; others had confidence in them; they had received the blessing of "Full Salvation."

Now, from the nature of the commands, promises, prayers, experiences and testimonies of God's people—the purest people of earth—we are forced to this conclusion: We may receive this "Heritage of Faith" now, in this life, when we comply with the conditions.

CHAPTER IV.

WHAT IS SIN?

The greater part of the existing prejudice to the experience and life of holiness is from a lack of understanding concerning the nature of sin. According to the teaching of the Bible, sin exists in two forms:

1. The first form, to use a theological term, is "Original sin."

It is the state in which man is born. It is the consequence of the fall of man. Such is the teaching of the Psalmist: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (51:5). Again, "The wicked are estranged from the womb; they go astray as soon as they be born" (58:3). And Christ says, "That which is born of the flesh is flesh" (John 3:6). These passages give us the sense of the Bible's teaching on this subject. The truth is simple and clear, we are born into the world with a bias toward sin.

This is, and always has been, the teaching of Methodism. The framer of her "Articles of Religion" simply transferred the Seventh Article

from the Church of England, omitting just one clause. It reads, "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

And such is the undeniable fact of human consciousness. This is something that ten thousand arguments cannot gainsay. We are not born sinners. Do not misunderstand me. A sinner is a person who sins. But, when we came to years of understanding, did we not feel an inward inclination toward sin? To be sure, there was a drawing that way. But, like the Indian, who, in giving his experience, said, "I find within me two Indians," so was our experience. And the evil tendency was stronger than the good. This "original sin" is the cause, while actual sins is the effect. From the Scriptures, the teaching of the church, and human experience, the fact is affirmed. We are born with a bias toward sin.

2. The second form of sin is Actual Transgressions.

The Bible has much to say on this point. St. John says, "Sin is the transgression of the law" (I. John 3:4). But St. Paul says, "Where there is no law, there is no transgression" (Rom. 4:15). Taking the general trend of Scripture into consideration, we are forced to this conclusion: Sin is a wilful transgression of God's law. No person can thoughtfully read the third chapter of St. John's First Epistle without adopting this definition of a sin. If people would get this point settled in their minds, they would have very little difficulty in believing in and receiving the higher experiences of the Christian life.

John Wesley was no mean theologian. He gives us a definition of a sin which perfectly harmonizes with the Scriptures. He says, "Sin is a voluntary transgression of a known law." He is speaking of sin as an act, not as a condition. He is speaking of the effect, not the cause. Before it can be called a sin, in any proper or Scriptural sense, the law must be known by the person desiring to transgress. "Where there is no law there is no transgression" (Rom. 4:15).

The Calvinistic definition for a sin is, "Any want of conformity to the law of God." Now,

accepting this tenet, no person can live without committing sin. A person, in order to conform perfectly to the law of God, must have perfect knowledge. And who, with a thimbleful of common sense, pretends to have perfect knowledge? And yet we believe with all our heart, that there are many who, accepting the Calvinistic definition for a sin, do not in reality commit sin. By the grace of God their hearts are better than their heads!

We once knew a good deacon. He was a grand man. On account of his age, he reminded one of the old patriarchs. His life was a benediction to the community. One day he was asked, "Deacon, do you ever sin?" "Yes," he replied, "I sin every day." But the fact is, you could not find anybody in the town that believed the deacon sinned. He accepted the Calvinistic definition for a sin.

Such a definition of a sin is objectionable on these grounds. It confounds infirmities with sins. The great majority of people have not a correct idea of the meaning of the term "infirmity." It means "weakness." It is wholly unlike sin in its nature. St. Paul says, "I speak after the manner of men, because of the infirm-

ity (weakness, R. V.) of your flesh" (Rom. 6: 19). The sixth chapter of Romans is a classic on the experience and life of holiness. The inspired Apostle speaks of their "infirmities," and then he tells these very same people that they are "free from sin." In the twenty-second verse we read, "But now being made free from sin (present tense), and become servants to God, ye have your fruit unto holiness, and the end everlasting life." What could be plainer? They had "infirmities," yet were "free from sin."

Dr. Daniel Steele, late professor of systematic theology, in Boston University, has some clear thought on this point. He is a recognized authority on the "deep-things of God." He says, "There are old residents in this country (the body) who are by no means favorites with me, and I cut their acquaintance as much as possible, such as ignorance, forgetfulness, misjudgment, error, inadvertence, and a whole family by the name of ignorance. "In fact," he says, "I continually cast my vote against them, but they insist that they have a right to remain, since no statute lies against them. . . . Hence I live at peace with these old residents, but do not

delight in their company."* Infirmities and sins must not be confounded. A sin is a wilful transgression of the law.

From the Bible, and from human experience—which confirms the truth of the Bible—it may be clearly seen sin exists in two forms, namely, original and actual—one is a bias toward evil, while the other is the commission of the act which we know is wrong.

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*Milestone Papers.

CHAPTER V.

THE ALL-CLEANSING BLOOD.

Henry Ward Beecher once said: "The thought of blood never did me the least good in the world. The idea of blood is not to my taste; it pertains to the old sacrifices * * * I do not like that text: 'The blood of Jesus Christ his Son cleanseth us from all sin.'" To the ears of Mr. Beecher's listeners, these words were like throwing a lot of water on a fire before it was fairly started. To ignore the blood is to ignore Christ; and to ignore Christ, and to trample upon his precious blood, is to be guilty of the highest contempt for the Father's love!

Across the Atlantic runs a cable covered with a red covering. This covering distinguishes it from the other cables as being the property of Great Britain. The careful Bible student realizes this fact: Like as the red cable runs across the Atlantic, so is there a red cable which runs from cover to cover of the Bible—from Genesis to Revelation. The Bible is a Book that has to do with blood as the only remedy for that blackest of maladies—sin.

In the Blood of Christ is found Forgiveness of Sins. "By the grace of God, Christ tasted death for every man" (Heb. 2: 9). While, on the other hand, "Without the shedding of blood there is no remission" (9: 22). If it had been possible to save man from his sins in any other way, would not the All-Wise God have done so? Would not the agonizing cry of the Son of God have been heard? Surely, since God declares it impossible, it does not become us as finite, weak, and ignorant creatures to contradict! Herein is seen love consummate.

In the Blood of Christ is found Cleansing from Sin.

The Bible avers: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). The Cross on Calvary is the place of suffering "without the gate." Here, Jesus shed his precious blood that we might be cleansed from sin. Again, we read, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to

serve the living God?" (Heb. 9: 13, 14). To "purge" is to purify or cleanse. It is the removal of all obstructions to whole-hearted service. And this, the writer says, is accomplished through the merits of Christ's blood.

St. John caught a glimpse of the saints in Paradise. "What are these arrayed in white robes? and whence came they?" asked an angel. "And I said unto him, Sir, thou knowest." "And he said unto me, St. John continues, "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7: 13, 14). Where did they have their great tribulation?" Was it not on earth? Where did they wash "their robes and make them white in the blood of the Lamb?" Was it not on earth? Yes, on earth, the same place where they had their "great tribulation." Not in the purgatorial fires; not in the article death; but in the "blood of the Lamb," is the possibility of cleansing from sin!

Much is said to-day about "walking in Jesus' steps." It is a beautiful thought, correctly understood. But, when a person undertakes to walk in Christ's steps without the "walk" in him, so to speak, he is sure to fail. We once heard a preach-

er say: "Christ was nothing, and did nothing, but what any one may be or do, if we follow his example." That doctrine made the devil just shake with laughter! But, it made the angels weep with sorrow. They could not help ceasing to chant their glorious anthems to listen to such words from a Methodist preacher! Christ is the supreme example; but, if this is all he is, we may as well cover our eyes in despair, and go down to the lowest hell without a possibility of escape! Christ is the Redeemer! Christ is man's Savior! And, as such, he can "save us from sin"—its guilt and power. Through his precious shed blood we may be made "like him."

But, we may as well try to jump over the moon as to think of following in Jesus' steps before we are made "like him!"

Through the Blood of Christ we gain Victory over Satan.

The Bible makes this fact clear also. The inspired Apostle says: "And they overcame him (that is, the devil) by the blood of the Lamb, and the word of their testimony" (Rev. 12: 11). Satan flees from the person that dares testify in his face that, "The blood of Jesus Christ his Son cleanseth us from all sin" (I. John 1: 7)

Martin Luther's combat with Satan is familiar to all. The Evil One came to him with a parchment roll, upon which was recorded Luther's sins. Satan said to him: "Are you not guilty of this sin?" "Yes," said he. "Are you not guilty of that sin?" and he pointed out one after another. And so, down he went through the list, questioning Luther concerning each sin, to which the warrior assented. "Now," said Satan, "is not that a perfect list?" "Yes," replied the man of many battles, "that is a perfect list with one exception; you want to write underneath all those sins these words, 'The blood of Jesus Christ his Son cleanseth from all sin;' that will perfect the list." Luther tells us, "Satan took his flight." Thus will it be with every person who will confide in the blood of Christ. The blood of Jesus Christ is effectual in the hour of temptation.

But, we cannot forbear going one step further. Through the Blood of Christ we may have a Triumphant Death.

Every person who comes down to death's door, trusting implicitly in the merits of Christ's blood, is triumphant. He hears the blessed chorus: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings

and priests unto God and his Father; to him be glory and dominion forever and ever" (Rev. 1: 5, 6).

Wherever known, Alfred Cookman was considered one of God's saints. "The Blood of Christ" was his favorite theme. He lived "under the blood." His entire dependence for salvation was on the blood of Christ. When he came down to death's door there was no fear, no dread, no darkness. It was light, triumph, and glory. "Victory! victory! victory! I'm sweeping through the gates, washed in the blood of the Lamb!" he shouted, as his soul took its flight

O, beloved! The blood of Christ is sin's remedy. Through faith in its merits we find forgiveness, cleansing, victory over Satan, and triumph in death! Trust, then, in the blood of Christ whatever betide!

CHAPTER VI.

THE ACT OF CONSECRATION.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine—
Demands my soul, my life, my all."

This is the language of every person's heart who desires to be what God wants him to be. It is the spirit which permeates and actuates the person who is "all the Lord's."

We hear a great deal in these days about consecration. We talk about it; we sing about it; and we hold meetings for "consecration." Some of the present day teaching is reasonable, logical, and scriptural; but, on the other hand, much of the teaching is unreasonable, illogical, and unscriptural. A more timely subject, therefore, could not be considered.

What is consecration? The definition of the Dictionary is: "Consecration is a separation from a common to a sacred use." It is applied in this sense to furniture, utensils, temple, and priest. But, it is more than a "separation;" it means a

"dedication," and a "continual devotement" to the cause.

The ancient priest's "Consecration Service" has its lesson for us. The sacrifice was slain by Aaron. "Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" (Lev. 8: 23). The same order was observed in the consecration of Aaron's sons. What did all this signify? It signified that the person thus consecrated was "all the Lord's."

The ears of the priest were to be ever open to hear the messages from the throne of God.

The hands of the priest were to be used only in the service of God. To minister in the sanctuary; to offer up sacrifices; to minister to the people's needs; to serve God by serving man; this was the office of the priest.

The priest's feet likewise belonged to God. They were used to run in God's ways; to march at his command; to walk carefully before him; and to do errands of mercy. The service, as a whole, signified that the whole man belonged to God—to be used by him to his own honor and glory.

In the New Testament, all believers are recognized as belonging to the priesthood. In writing of Christians in general, St. Peter says: "Ye are a royal priesthood" (2: 9). In the light of the New Testament, then, what is the lesson of the ancient "Consecration Service?" It is the fact that every believer in Jesus Christ should be "all the Lord's."

Now, notice more particularly the act of the Christian's consecration.

In the first place, there is no such thing as "Re-consecration." The term itself is contradictory. The fact involved in consecration, according to the teaching of the Bible, is that it is one deliberate, intelligent act, done once for all, for time and for eternity. The purpose in such a consecration is to receive a definite experience—the blessing of "Entire Sanctification." A consecration with anything less in view is unscriptural, a farce, and a mockery of God. This may seem like strong language; but, like Luther, "I wish I could breathe out lightning, and that every word were a thunderbolt," which I speak concerning this matter! Why? Because of the untold harm that has been wrought by the teaching on the line of "Re-consecration."

Much that passes to-day for consecration is nothing but child's play. It reminds us of a little personal experience. The "Parson" called on one of his parishioners. In the home was a child of a year old. Apples were passed around. The little "tot" passed the "Parson" her apple. But, it was only a little while before she reached up her hand to take it again. This she kept doing, first passing it to the "Parson" and then taking it again. The lesson of that little incident was indelibly impressed upon the writer's mind. The lesson was, Such is much of the consecration of the present day—child's play.

In the marital relation, we have a scriptural illustration of consecration. When a couple are married, they solemnly vow "to love, honor, and keep, in sickness and in health, and forsaking all other, keep only unto each other, so long as they both shall live." When the nuptial knot is tied, according to the "Ordinance of God," it is done for life. Now, if that same couple kept wanting to be married every month, what would you think of them? You would look upon it as an absurdity! The truly married couple are "entirely consecrated" to each other. And the man and woman that is not willing to be "entirely conse-

crated" to the other has no right to enter the holy estate of matrimony. And what applies to the marital relation applies to the Christian who really consecrates himself to God—he is consecrated entirely for life!

We once knew a good practical Christian brother. He owned a "furniture moving" business. His health failing, he sold out. Everything was included in the sale—horses, wagons, pungs, harnesses, papers, charts, etc. About a year after the transaction the good brother found some papers, charts, and other things of value, which were included in the sale. He thought to himself, "Those things do not belong to me. They are the property of Mr. B——." He took these valuables to their rightful owner. From this simple illustration we may learn the lesson that after we have entirely consecrated ourselves, and our all, to Christ, there are things which will come up, until with Abraham we are called to give up Isaac. Now, instead of "re-consecrating," we say, "That thing belongs to Christ; that was included in my consecration; that was one of the things I didn't know about." This means a great deal; but it pays. The blessing which is received far outweighs the sacrifice!

The act of consecration is one intelligent, deliberate act performed by the Christian once for all —for time and for eternity.

CHAPTER VII.

WHAT ARE WE TO CONSECRATE?

The Whole Man is to be God's "exclusive property." In perfect accord with this statement is the sweeping prayer of the Great Apostle. "And the very God of peace sanctify you wholly," he says, "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I. Thess., v. 23).

The Body is to be consecrated to God. God through his servant speaks. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I. Cor. 3: 16, 17). Whatever else is included in these passages, one thing is certain, our bodies are to be used to the glory of God. The body is not to

be abused; not to be defiled; nor to be used in any form in the service of Satan. Every evil habit, every impure act, everything that is not good will not be indulged in.

The Mind is to be consecrated to the service of God.

"Let this mind be in you," says St. Paul, "which was also in Christ Jesus" (Phil. 2: 5). If one has the "mind of Christ," it is consecrated to God. And, if one has a consecrated mind he will have the "mind, which was also in Christ Jesus." This means a great deal; and yet, it is our "reasonable service."

It means, we shall read only those books which shall help us to a better understanding of ourselves, our God, and the will of God concerning us. Some one has said: "The books we read go largely toward making our characters." This is true. Under St. Paul, there was a revival of true religion at Ephesus. St. Luke records the fact: "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19: 19). "About eighteen thousand dollars' worth" of books were burned in that one

bonfire, because the people's minds were consecrated to the service of God! A similar act always transpires when a person's mind is consecrated to the service of God. Why people should read trash when God has given us so many most excellent books I cannot understand. It is wholly unnecessary. Let the mind be consecrated to God and that person will be as choice of his books as he is of his confidants!

The consecration of the mind still further means, that we will harbor no impure thoughts. If the thoughts of man were fully known, what a revelation is would be! "But," some one says, "I can't help having impure thoughts." To a certain extent this is true. For instance, a thought may enter my mind that I will commit some awful crime. Mind you, just the thought has entered. Now, I may harbor that thought; I may foster it; I may father it. But, just as soon as that thought is harbored—say nothing about the act—it becomes a sin, and "brings forth death" (James 1: 15). On the other hand, the very moment an impure thought enters my mind, I may "abhor" it, and dismiss it from my mind. These two ways are always open—the fostering or the abhorring of the evil thought. While re-

maining in the state of abhorrence of evil the mind is pure. The mind is to be consecrated to God.

Again, Our Possessions enter into our consecration.

With some, here the "shoe pinches hard." Many a Christian has come up to this Kadesh-Barnea, and would not consecrate his possessions to God's service, as a result he has lost his salvation. But, no person ever yet received, or retained, the blessing of God who was not willing to yield up the last darling! Our possessions may not be many, but on God's altar they must go. Amanda Smith, a negress—a saint of God—says: "I gave everything to God. All I had was my black self, my wash-tub, and my wash-board; but I gave all, and the Spirit came and sanctified my soul." Thousands of souls, both in Africa and America, have been won to Christ through this consecrated woman!

In some of our periodicals, not long since, there was an interesting article which clearly illustrates this point. A family owned a beautiful vase. It was a present to them. Naturally they prized it highly. Their little boy, as is quite frequently the case, got into mischief. That morn-

ing his father gave him a penny. Later in the day, the little fellow went into the parlor, got up into a chair, and took down the vase, and was playing with it. He dropped his penny into the vase. He thrust in his hand to get it. But, he couldn't get his hand out. After repeated attempts, he cried as if his heart would break. His mother ran to his rescue. She tried to get his hand out, but simply hurt him the more. She did not want to break the vase. Finally, she said, "Now, Johnnie, you just try once more, and open your hand wide, and I think you can do it." With tears streaming down his cheeks, the boy said, "I don't want to open my hand, for if I do, I will lose my penny!" That was the secret. Some larger children have their hand upon the "penny." This stands between such an one and his God. But, no person can receive, or retain, the blessing of "Entire Sanctification," until he yields up the penny and makes his consecration complete!

The Bible—the Supreme Authority—is not silent on this important matter. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows

of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). The clear sense of this passage is: God gives us a challenge; he asks us to "prove" him; this is done by consecrating ourselves, and our all, to him; our bodies, our minds, our possessions, our money, our time, our "all" is to be consecrated to the Lord. And when this act is done, the "Lord of hosts" is proven. God "opens the windows of heaven," and such a blessing! "Room enough to receive" it all? Nay; the soul is flooded with the Divine blessing, so that others are blessed by the "overflow." Glory! This is God's desire for all his children.

"All, O my Savior,
Thou hast given all for me;
Thy great all; and shall I offer—
Less than my poor all to thee?"

CHAPTER VIII.

THE HOW OF SANCTIFICATION.

"The altar . . . sanctifieth the gift" (Matt. 23: 19).

This is simply another way of saying that every person who really and truly consecrates himself to God is accepted by him. It is utterly impossible that it should be otherwise, since God has so promised: "Sanctify yourselves therefore, and be ye holy . . . I am the Lord which sanctify you" (Lev. 20: 7, 8).

The clear teaching of the Bible concerning this passage is: The term "altar" has reference to the sacrifice of Christ; the term "gift" refers to a true Christian—a person "born of God," and the term "sanctifieth," in its connection, refers to the Divine demonstration of the fact of sanctification in the human soul. Notice—I. First, The altar—the sacrifice of Christ.

When I say the term "altar" here has reference to Christ and his sacrifice, I am on Scriptural ground. Nearly all, if not all, of the ancient sacrifices, with the temple, tabernacle, and fur-

niture, have a symbolical meaning. In Exodus we read: "Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most holy; whatsoever toucheth the altar shall be holy" (29:37). In speaking of the term "altar," Dr. Albert Barnes says: "The altar, dedicated to God, gave all the value or holiness to the offering."

Turning now from the darkness of the Old to the ever increasing light of the New Testament, what does the "altar" symbolize? The "Epistle to the Hebrews" is the best commentary in existence on the Mosaic economy. The writer says: "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (13:10-12). Now, here we have stated very clearly the mode and procedure of the Old Testament sacrifices. Here, also, we find the symbol in connection with the sacrifice of Christ. We read: "We have an altar." What is this "altar?" Dr. Whedon says: "It is the 'table of the Lord,'

whereon the emblem of the victim is partaken, and from which all but the believing Christian are excluded." Others have understood by the term "altar" the cross on which Christ was slain. The terms table, cross and altar, however, mean one and the same thing. They are simply images by which the "saving power of the atonement is represented."

In the blood of Christ is man's only possible hope of salvation from sin. Nowhere in the Bible is any other remedy held out. The Apostle says: "Christ has obtained eternal redemption for us" (9: 12). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10: 5-10). These passages are all the more forcible because they come from the "Epistle to the Hebrews," which has so much to say concerning the emblematical and the real sacrifice.

In "Possibilities of Grace," a very clear exposition of the experience and life of holiness, Dr. Lowry says: "Christ is our altar, and contact with him alone now sanctifieth."

After carefully and prayerfully studying all the passages bearing upon this point, I do not believe any intelligent, reasonable, and unpreju-

diced person can question the truth of the assertion. Christ, and his sacrifice, is our "altar;" and "the blood of Jesus Christ, God's Son cleanseth us from all sin" (I. John 1:7). Now, notice, II. The gift to be laid upon the altar. This refers to a true Christian—a person "born of God."

Who can offer a sacrifice which shall be acceptable unto the Lord? This is one of the most important factors entering into the experience of such as are seeking to be sanctified wholly. Bishop Isaac W. Joyce is generally recognized as a man with a "sound mind," and a high degree of spirituality. According to his way of thinking, the sinner simply surrenders; he lays down his arms of rebellion; he really has nothing to give to the Lord; he does not, in a true sense, "consecrate." No sinner, however, can be converted unless he gives up every sin. Yet, he cannot, while in a state of rebellion, offer an acceptable sacrifice. Before he is converted he has nothing to give.

This is the teaching of the Great Apostle—the "classical writer" on this subject. He says: "Yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God" (Rom. 6:

13). What is the meaning of the phrase, "those that are alive from the dead?" By comparing Ephesians 2: 1, the meaning is made clear: "And you hath he quickened," says he, "who were dead in trespasses and in sins." The phrase, "dead in trespasses and in sins," all will concede as referring to the unconverted. The term "quickened," or "made alive," will also be conceded as referring to the work of "regeneration," when life is imparted to the deadened soul. Now, then, what does St. Paul mean by his phrase, "alive from the dead?" He refers directly to true Christians, to such as have become "new creatures in Christ Jesus" (II. Cor. 5: 17). To every such person, God, through his servant, says: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God!"

The act of consecration is one intelligent, deliberate, definite act on the part of the true Christian. St. Paul says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). The "gift," in order to be acceptable unto the Lord, must be alive spiritually.

He must have been "born of God." He must, to a certain extent, be "holy." Nothing short of this will be acceptable unto the Lord. In "Milestone Papers," Dr. Daniel Steele points out these facts: "The persons addressed were already Christians." And the "sacrifice must be holy; that is, accepted as the lamb was examined by the priest, and pronounced fit for sacrifice or acceptable to Jehovah."

Dean Alford well observes the fact that the Christian is to make a complete consecration once for all. In commenting on Rom. 12: 1, he says: "The aorist is here used, because no habitual offering, as in rite or festival, is meant, but the one, once for all, devotion of the body." "If it was the present imperative," says Dr. Steele, "instead of reading: 'Present your bodies a living sacrifice,' it would read, 'Be presenting your bodies again and again.'" But, this is not the teaching of God's Word. The Christian's consecration is not a repetition of the form quite frequently; but, it is one deliberate act, performed for a definite purpose, for time and for eternity!

Very clearly, then, we are taught by God's Word: The true Christian is the "gift" to be laid upon God's "altar." And what Dr. Adam Clarke

says is true: "Whatever was laid on the altar became the Lord's property, and must be wholly devoted to sacred uses." This is true as applied to the Christian when he places himself on God's altar. He is to be from that very hour "wholly devoted to sacred uses." He is the "Lord's property." He "glorifies God with his body and spirit which are God's" (I. Cor. 6: 20).

III. Now, notice, The Demonstration of the fact of our Sanctification.

This, too, is of the intensest importance, and demands careful consideration. This is the very point where many Christians have failed in the realization of their high anticipations. They have recognized the merits of Christ's blood as their only hope of cleansing from sin. They also have, to the very best of their ability, given everything to Christ; but, they have not had the consciousness that the "gift" was accepted. Of course, for this, there was a reason. God always does his part. The lack is on your part. Settle that in your mind. "But, is there yet hope?" Yes—thank God!—there is hope. Another Divinely prescribed condition must be met.

First. What are we to believe concerning Christ, our altar, after having consecrated every-

thing to him? The term "sanctifieth" is in the present tense. The same term is used many times in the Scriptures. The "Englishman's Greek Concordance" gives a long list of passages in which the word occurs in the New Testament. In every case, it is in the present tense. In Heb. 2: 11, we read: "Both he that sanctifieth and they who are sanctified are all of one." Commenting on this passage, Dr. Whedon says: "The present tense of the Greek participle implying a now continuous process; they who are sanctified, are being sanctified." Again, in the same wonderful "Epistle," the writer says: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh." (It did sanctify to the "purifying of the flesh" the very moment the ceremony took place.) "How much more," says the Apostle, "shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" (9: 13, 14). The clear and unmistakable teaching of these passages is: We must believe in the merits of Christ's blood for a perfect, present cleansing now! After having placed all on the altar, we are to believe the "altar" is now

"sanctifying the gift." God does now accept the "gift" for Jesus' sake. The blood of Christ is now cleansing from sin.

This is an absolute fact: God tells the truth. The devil is a liar. And if he can get a person to distrust God, he knows that person will not be cleansed from sin. "The altar sanctifieth the gift." "Whatsoever toucheth the altar shall be holy" (Ex. 29: 37). You are now God's property. "After you have laid your gift upon the altar," says Dr. Steele, "look away from the gift toward the skies, from whence the fire shall come down to consume your sacrifice, in token of its acceptance." Having done your part trust God to do his. Let go of yourself, and trust in Jesus' blood. It will not be long before you are conscious of Divine cleansing, and that you are "filled with all the fullness of God" (Eph. 3: 19).

A brother had been seeking the experience of "Entire Sanctification" for some years. He had read everything he could get hold of on the subject. He knew the theory from "A to Z," but had not received the precious experience. While we were conducting revival services in his home church, he manifested deep interest. He came forward to the altar as a seeker of "Heart Pur-

ity." He wanted to be cleansed from all sin, and to be "filled with the Holy Ghost," more than he wanted anything else. He was fully determined not to be deceived. Somehow he felt he would be conscious of the "filling with the Spirit" when it came. He continued coming to the altar. Over and over again, we would say: "Brother ——, is everything consecrated to God? Is your all on the altar?" The response was always in the affirmative. Still he was not conscious of being sanctified wholly. But, as he continued to consecrate, we continued saying, "Brother ——, trust the blood of Christ to cleanse you. If you have conscientiously done your part, trust God to do his." We kept repeating it, "Trust, trust, trust in the blood of Christ to cleanse you. Trust God to do as he says, 'The altar sanctifieth the gift.'" Finally, he did trust. In this state of trusting, even without feeling—except the feeling that he was doing right—he remained. He was by nature a calm, quiet, undemonstrative man. One Sabbath day he was sitting in the church. There was nothing in the services that seemed to have any special effect on him. But, while sitting there in this trusting mood, suddenly the great deep of his nature was broken up.

At first, he wept like a child. Then, he commenced to shout, "Hallelujah! hallelujah! hallelujah!" Billow after billow, and wave after wave of divine joy, and love, and power flooded his soul; A happier man never was known. He went home and told what great things the Lord had done for his soul. Several others sought the same precious experience. Revival fires were kindled.

Beloved, this is a clear case of "Entire Sanctification." The brother was a real Christian before. People had implicit confidence in him. But, he felt his deep need. He wanted to help sinners to find Jesus. He wanted to be able to help the believer into the higher, richer, and deeper experience of "Full Salvation." He desired the "Baptism with the Holy Ghost." And when he fulfilled the conditions laid down in God's Word, he received the longing desire of his heart. He consecrated; he asked for it; he trusted; and he received his precious legacy! "Go thou and do likewise," and you will have a like experience.

Do you want to be sanctified wholly? Do you really want to be "filled with all the fullness of God?" Be sure you give everything to God. Ask him to help you. Believe that he does help

you, as you honestly give him yourself and your "all." Then, having asked the Father to accept your "gift" for Jesus' sake, just trust him. Believe, upon the authority of the Divine declaration, "The blood of Jesus Christ, God's Son, cleanseth you from all sin." In the face of all the devils in hell; in the face of all the imps of earth; in the face of feeling or no feeling; believe God, and trust alone in the merits of Christ's blood, and you will soon be made conscious that your "gift" is accepted by the Lord of Hosts! But, before you feel you are sanctified wholly, you must believe God and trust Christ to do it. As in the presence of the All-Seeing One, do you meet these conditions? If so, God says, "The altar sanctifieth the gift." Is it true? Does God tell the truth? It is true; it is true!

CHAPTER IX

HOLINESS: AN ABSOLUTE NECESSITY.

"Follow * * * holiness, without which no man shall see the Lord" (Heb. 12:14).

It is not my purpose to discuss the nature, attainability, reasons for seeking, and how to get the experience; but to show that holiness of heart is an absolute necessity in order to get the most out of the present life, and of the life to come.

Dr. Whedon, the noted Methodist commentator, says: "The holy will alone see God." Dr. Albert Barnes—a Presbyterian—in his "Notes," says: "Never can we see God in peace without a holy heart; never can we be admitted into heaven without that religion which will identify us with the angels around the throne." Nothing could be clearer; nothing could be simpler; of nothing could we be more positive than of this fact; without holiness "no man shall see the Lord."

1. Heaven is a holy place. "Holy, holy, holy, is the Lord of hosts," is the chorus sung by the angels. It is characteristic of the place that God is holy. The angels that dwell there are holy.

And, the saints who have been made holy in heart, through faith in Christ's precious blood, shall live there.

2. Holiness is the theme of the Bible. From Genesis to Revelation, the one great theme is holiness. In his "Christian Purity," Bishop Foster well says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, the beginning to the end."

(2) The Divinely declared purpose of the Bible, is To make men holy. The inspired Apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. 3:16, 17).

3. To make possible holiness of heart and life brought Christ from heaven. Christ says: "I came not to be ministered unto, but to minister, and to give my life a ransom for many" (Matt.

20:28). St. Paul also says: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight" (Col. 1:21, 22). And the Apostle Jude says: "(Christ) is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (verse 24). The clear sense of these passages is: "The blood of Jesus Christ his Son cleanseth us from all sin" (I. John 1: 7). To make men holy, then, was the mission of Christ.

4. The object of the ministry is to build up the people in the "holiness without which no man shall see the Lord."

(1) In paragraph one hundred and thirty-five, of the Methodist Discipline, we read: "The most effectual way of preaching Christ is to preach him in all his offices, and to declare his law as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches"—"and to do this in some measure in every sermon." In the "Rules for a Preacher's Conduct," in the same book, we read: "It is not your business only to

preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which no man shall see the Lord." A Methodist preacher who does not "bring sinners to repentance," and believers into the experience of "holiness," has missed his calling.

(2) But, it is not the "work of the ministry" of the Methodist Episcopal Church alone to build up people in holiness, it is the "work" of the entire church of Jesus Christ. For, St. Paul says: "And he gave some apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:11-13). To "present every man perfect in Christ Jesus" (Col. 1:28), was the Apostle's aim. And, this is the aim of every God-called preacher.

5. The mission of Methodism is to "raise up a holy people."

(1) On page thirteen of her remarkable Book of Discipline, we have the following "Historical Statement." "'In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise up a holy people.'" This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley of Oxford University and Presbytery of the Church of England."

(2) In the "Episcopal Address" in the last edition (1900) of the Discipline, we read: "We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread scriptural holiness over these lands."

(3) It was the special emphasis of the truth of holiness of heart and life that made Methodism. With worldliness and Deism rampant, a church with "a form of godliness, but denying the power thereof," God anointed the eyes of John Wesley to see the truth, first, of pardon; then, of purity, which he came to realize in his own experi-

ence, the result of which was "revival fire." Wesley then preached holiness with all his might. Other souls were "fired up," and they, too, preached holiness. What Dr. Olin said is true: "Preaching holiness was a peculiarity of early Methodism." Judging from the results achieved, can we do better than to follow "where the saints have trod?"

6. To emphasize holiness means a revival. In fact, while there are other revival laws, this is the revival law.

(1) It is generally conceded to-day that there is a crying need of a genuine revival. What has brought about this dire need? Cannot a part of it, at least, be accounted for in the utter neglect on the part of many preachers to experience and preach holiness? When a person breaks a "law of nature" he suffers for it. Can we, then, break spiritual laws and not suffer as a result? Spiritual health depends on the obedience of spiritual laws.

(2) Mr. Wesley recognized holiness emphasized in experience and practice to be the revival law. He says: "Where Christian perfection (full salvation) is not strongly and explicitly preached, there is seldom any remarkable blessing from

God; and consequently little addition to the so-society, and little life in its members. * * * Till you press believers," he continues, "to expect full salvation now, you must not look for a revival."

This same "man of God," in another place, states: "I examined the society at Bristol and was surprised to find fifty fewer than I left last October. One reason is, Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in numbers, or in the grace of the hearers."

And, here is another remarkable example from the pen of Mr. Wesley. He writes: "I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers." Such is the view of John Wesley—the main figure in the great Methodist revival.

(3) This assertion—holiness is the revival law—is further substantiated by the history of the early church, as recorded in the "Acts." Though there was a dire need of the Gospel; though

souls were being lost daily; yet, recognizing all the pros and cons, our Savior said to his commissioned disciples: "Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). They were obliged to "tarry" ten days when the promise was fulfilled. Their hearts were "purified by faith;" they were "filled with the Holy Ghost;" they were ready for work. Glorious revivals naturally followed, when thousands were converted. Let the hosts of Zion experience and practice holiness, and there are not devils enough in hell, nor imps enough on earth to stop our taking the world for Christ!

From these various facts is not the proposition affirmed. Holiness of heart is an absolute necessity in order to get the most out of the present life, and of that which is to come? O, may all our hearts be opened for the reception of this greatest and best of all blessings!

CHAPTER X.

OBEDIENCE—THE TEST OF OUR SINCERITY.

"To obey is better than sacrifice, and to hearken than the fat of rams."—I. Sam. 15: 22.

Saul, the king of Israel, went to battle with the Amalekites. The Lord's commandment was to "utterly destroy" all the Amalekites and all their possessions (verse 3). But Saul, who, by the way, was a "backslider," "spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them" (verse 9). God spoke to his servant Samuel, and urged him to go to King Saul with a rousing exhortation.

With a burdened heart, and a grieving spirit, the "man of God" meets Saul. At once, he, playing the hypocrite, says: "Blessed be thou of the Lord; I have performed the commandment of the Lord" (Verse 13). But, Samuel still has his "senses," and so says, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (verse 14). Here

was proof positive that Saul had not "performed the commandment of the Lord." Of course, the hypocrite tried then to lay the sin at the door of others, but God knew, and Saul knew too, who the guilty party was. Then the excuse was made that the people desired the sheep, the oxen, the fatlings, and the lambs "to sacrifice unto the Lord." "It was for a good purpose," was it? "The end justified the means," did it? Samuel, inspired by the Spirit of God, declared in unmistakable language, that God was not pleased with the course. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

How natural it is for a disobedient person to seek to justify himself by making some sacrifice —or, by his works! This scheme may, to some extent, work with man, but no such artifice will satisfy the Almighty. He demands obedience from the heart, the actual doing of what he commands. He will take no substitute! Now, notice

Obedience in its relation to conversion.

No person can get converted without obeying

the Lord. The conditions of the Gospel must be complied with. Real repentance for sin must transpire. There must be a hearty sorrow for those sins. There must be an utter forsaking of every known sin. Restitutions must be made (Matt. 3: 8). There must also be an obedience to the command, "Believe on the Lord Jesus Christ" (Acts 16: 31). But, this will be impossible without meeting the first condition of hearty repentance. (See Is. 55: 8; Luke 14: 33; II. Cor. 7: 9, 10.)

There must also be obedience to God's command: "Humble yourselves in the sight of the Lord. God resisteth the proud, but giveth grace to the humble" (James 4: 10, 6.) Peter Bohler was not far from the real truth, when he said to John Wesley, "My brother, my brother, that philosophy of yours must be purged away." In writing to Count Zinzendorf concerning this conversation, Mr. Bohler said: "Our mode of believing in the Savior is so easy to Englishmen that they cannot reconcile themselves to it; if it were a little more artful, they would much sooner find their way into it." [Quoted by Telford in Life of Wesley, p. 96.] It will be remembered that these Moravian Brethren helped Wesley much in find-

ing salvation. And when Wesley humbled himself to the simplicity of a child-like faith, he soon "felt his heart strangely warmed."

Many times, people are not willing to do certain things, not willing to go to certain places in order to be saved. They quibble about the altar; they quibble about the inquiry room; they quibble about the preacher's methods. But, until a man gets through quibbling he will not find Jesus as his Savior. It is quite generally known that Charles G. Finney, the noted evangelist, was converted in a grove. And after his conversion, largely through his instrumentality, there was a glorious revival in his home town. Many of the seekers claimed to have found victory in that same grove. Naturally, as they related their experience, they spoke of the place, where it transpired. The place of a man's conversion to him is a sacred spot, let it be where it may! There was one person in the community, however, though he was under strong conviction for sin, who was determined that he should not be converted in that grove. It was a little matter, to be sure, but he was quibbling! God purposed to take the "quibble" out. In his struggles, to convince himself, and, as he supposed, the Lord, that

it was not on account of his pride that he did not want to go to the grove, he laid down in the street and "rolled in a mud-puddle!" This was pretty hard medicine to take, especially when it did not cure. Not until he went into the grove, knelt on that sacred spot, where so many had found Christ, and fulfilled all the conditions of the Gospel, did he know the joy of sins pardoned! [See Finney's autobiography.] Well does the Psalmist pray:

"Thou desirest not sacrifice,
Else would I give it,
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God,
Thou wilt not despise." (51:16, 17.)

Now, notice: Obedience in its relation to entire sanctification.

It is simply impossible for a person to be a child of God, and be conscious of the Father's approval, unless there is real heart obedience all along the line! The scribe said to Jesus: "Well, Master, thou hast said the truth, for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and

to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him: thou art not far from the kingdom of God." (Mark 12:32-34.)

Two brothers attended a Holiness camp-meeting. One had received the experience of "entire sanctification," but the other had not. The one who had the precious experience—like every other truly sanctified man—was anxious that others might receive the same blessed legacy. They went into the woods to pray. The brother, who had the experience, prayed earnestly for the other. Then, the seeker prayed. It was not long before he began to shout, "I'll do it! I'll do it!" and the blessing of the Lord came. What did he mean? He meant that he would obey the Lord. He was a general merchant. Among other things, he sold tobacco. He could not make a complete consecration of himself, and his all, until he got rid of, or was willing to cease dealing in, the "filthy weed!" And when he said, "I'll do it! I'll do it!" he obeyed the Lord, was enabled to consecrate himself, and his all, and believe for the blessing. He immediately telegraphed his clerks to sell no more tobacco. When he reached home,

he had a bon-fire of three hundred dollars' worth! He ought to have ceased dealing in the filthy stuff before; but, until he began seeking and got under conviction for heart-purity, he evidently had not reached his Kadesh-Barnea. But, having reached it, he must either advance, or go back into sin!

The writer believes that many persons are barred from receiving the experience of "entire sanctification" simply because of their prejudices. These must be laid aside or the blessing will not be realized. Dr. J. O. Peck, the lamented pastor and author, was one of the sweetest-spirited, and most successful soul-winners, that the nineteenth century produced. Like many others, at one time he was prejudiced against the National Holiness Association. He had not been entirely sanctified then. But, he felt a lack in his soul. He had a heart searching time. He tells us: "The result of these weeks of heart throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness." Then, he longed to be "filled." He waited upon the Lord. He says: "I had been prejudiced against the National Camp-Meeting Association. I avoided their meetings; but in the

midst of my longings of soul their meeting at Round Lake in 1872 occurred." He had not thought of attending. But, the Spirit suggested that if he went and confessed his need, he should receive his heart's desire. All prejudice had subsided. He got excused from an important wedding, and went to Round Lake. He lost no time. He made known his desire. He went to the altar. He made a complete consecration to Jesus. Then, as he says: "By simple trust I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I thus received Christ as my 'wisdom, righteousness, sanctification, and redemption' (I. Cor. 1:30), the stillness and emotionlessness of absolute quiet permeated my entire being." "At once, the most delicious experience was mine that I could conceive." [See Tract, "Victory of Faith."] O that all God's people would put aside their prejudices! How different would their experiences be! We must obey the Lord, if we desire the blessing!

Many times, it may be a trifling thing, in and of itself, but whatever it may be, the seeker must obey the Lord. Dr. Carradine says: "I have got something bigger to shoot at than a rooster-tail feather." True, we all have; but, it may be that

little "rooster-tail feather" that keeps some soul from receiving their legacy. But,

"When we walk with the Lord,
In the light of his Word,
What a glory he sheds on our way!
While we do his good will,
He abides with us still,
And with all who will trust and obey.

"But we never can prove,
The delights of his love,
Until all on the altar we lay,
For the favor he shows,
And the joy he bestows,
Are for all who will trust and obey!"

CHAPTER XI.

IN ESSENTIALS UNITY; IN DETAILS DIVERSITY.

It is exceedingly important that we recognize the fact that God speaks in "divers manners" to men (Heb. 1: 1, 2). He deals with us as individuals. Remembering the fact that men's temperaments differ from each other, our heavenly Father deals with us wisely. He purposes, and in this he is certainly Sovereign, that we shall have an experience of our own—not some other person's.

The writer believes that some honest and sincere seekers have really received the experience of "entire sanctification," but did not recognize the fact on account of their preconceived notions as to just how the Lord should bless them. They seem to expect that they shall have the same identical experience, in all its details, that they know somebody else had. This is a great mistake! The real essentials of the experience are always the same, but, the details are seldom the same with two individuals. When the conditions are fully complied with, that person is "cleansed

from all sin" (I. John 1: 7). Of that thing, every seeker may be absolutely certain. But, as to just how the "witness" will come, no person can foresee. With even a cursory reading of the Bible, this fact becomes apparent.

1. With some the experience is a fullness of joy. It is our Savior himself who says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15: 11). By a careful study of the preceding verses of this discourse, one can easily learn what the "things" were, which Jesus "had spoken." One will also readily see that "these things"—abiding in Christ, answered prayers, bearing fruit, and the presence of the blessed Comforter—were destined to fill a person with joy. The great purpose in our Lord's mind was to lead his own disciples into the experience of "entire sanctification."

Dr. Edgar M. Levy, pastor of the Berean Baptist Church, in Philadelphia, had this special characteristic witness to the work being done. He says: "I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, on the street, and in the sanctuary, tears continued to flow. The

fountain of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life." Note, this joy was deep, abiding, and full. Is not this a clear illustration of our Savior's words?

2. Again, the effect is that of a fullness of love. That precious prayer of St. Paul's, recorded in Eph. 3: 14-21, has nothing less in view. That the Christian might "know the love of Christ, which passeth knowledge, * * * and be filled with all the fullness of God,"—for this does the Apostle pray. "Perfect love" is the theme of St. John. The same phase, at times, is emphasized by Jesus. Surely, no person ever yet had too much of God's love; and no one can possibly object to this blessed fact.

There is no person who has, or does now possess, the experience of "entire sanctification," better or more favorably known than Dr. Daniel Steele, a Methodist. He is known by many excellent books on the theme, and as a teacher of long experience in Boston University, School of Theology. Here is his personal testimony: "Sud-

denly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were like those of electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good—reputation, property, friends, family, everything, in the twinkling of an eye, and my soul cried out:

"'None but Christ to me be given,
None but Christ in earth or heaven.'"

In Dr. Steele's case, it was a "fiery stream of love."

3. And then, the immediate sensations, resultant from this precious experience, in other cases, is that of purity. In its last analysis, the term sanctification means "purity" [See Robinson's Greek-English Lexicon], from whence flows pure love for God and man. Hence, many people call the experience "sanctification," because of their sense of purity. This term, like the others already noticed, is perfectly scriptural. It is used very largely in the Bible. No one can

reasonably object to it, even though it has been abused. Jesus says: "Sanctify them through thy truth; thy word is truth" (John 17: 17); "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). And, St. John says: "And every man that hath this hope," the hope of "seeing Jesus as he is," because he has become a "child of God" (verse 1); "purifies himself," places himself in that position before God, that he may purify his heart; "even as he (Jesus) is pure" (I. Epis. 3: 3).

This was the sense of the experience that Bishop Foster had. This man was one of the world's greatest preachers and thinkers. Hear him testify: "Here again the Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away, that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I ever had been of my conversion. * * * What a wonderful deliverance the Lord has wrought! Ought not I to praise him? Ought not I to publish this great salvation?" In view of this posi-

tive testimony, that "all was cleansed," that the "corruptions were dead;" in view of the author's own blessed statements in "Christian Purity," it certainly does seem a little strange that such a great and good man as the late Dr. Miley should say, "Bishop Foster clearly holds the view of repression." [Systematic Theology, Vol. II., page 364.] He then refers his readers to page 74 of "Christian Purity." But Dr. Miley is clearly mistaken. Bishop Foster did not believe in the present popular theory of "repression," but of eradication of the last and least remains of sin. In the passage referred to, the author is speaking, as he says, of "natural dispositions and propensities." "These—the natural propensities, not sinful propensities—are not supposed to be destroyed when a soul is entirely freed from sin (What does this phrase mean, if not eradication?), but only brought under right government and restored to a proper character—not allowed to be instruments of sin." We all have natural appetites, such as eating and drinking, and these, in the entirely sanctified, instead of ruling, are ruled, and kept in their proper place. This is exactly what St. Paul meant in I. Cor. 9: 27. The soul is made pure through the blood of Jesus.

4. A sense of power, to a large degree, is sometimes the realization. To some extent, every entirely sanctified person realizes this. For, every such person possesses moral power enough to be a continual victor "over the world, the flesh, and the devil." But, some seem to have a greater degree of power to, under God, "bring things to pass." Jesus, just before his ascension, said: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1: 8). And when, ten days later, the disciples, to whom the promise was first given, received the Holy Ghost, they did have "power." But, I venture to say, that some sensed the special gift of power more than others.

Peter, once the cringing, timid, cowardly man, needed to especially sense this power. And, after a careful study of his Pentecostal Sermon, and noting what was "brought to pass," it is certainly evident that he felt the special "power." His entire ministry, after this ever-memorable experience, shows Peter a "power with God, and with men" (Gen. 32: 28).

5. But, one of the sweetest and most precious sensations, though so frequently depreciated in its realization, is a "perfect peace." "Thou wilt keep him in perfect peace," says the Evangelical

prophet, "whose mind is stayed on thee: because he trusteth in thee" (Is. 26: 3). Parallel to these sweet words is the precious promise of our blessed Master: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 29). Mark you, this is a "second rest," a rest, not from sins committed, but of soul; a rest from "the excruciating thorn of indwelling sin, which sticks in your heart" (Fletcher's Works, Vol. VI., p. 619), a rest from that "root of bitterness" (Heb. 12: 15). For, in the preceding verse, Jesus had spoken of a first rest, a rest for the "heavy laden" —for the sinner. But, now he speaks of another "rest," a rest from all inward sin—for the converted man.

Mrs. Edwards, wife of the noted New England divine, knew this sweet experience. Hear her: "In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost. * * * This exaltation of soul subsided into a heavenly calm and a rest of soul in God, which was even sweeter than what preceded it." It was this

"heavenly calm" and "sweet rest" of soul that made her that helpmeet indeed to her husband, Jonathan. And does not this fact account largely for her husband's success? [The testimonies cited are taken from "Perfect Love," by Dr. J. A. Wood, a most excellent and helpful book.]

Now, from God's Word, and the experiences and testimonies of his "dear children" (Eph. 5: 1), we see that in essentials the experience of "entire sanctification" is a unit, but in detail there is diversity. It would be interesting to go on with a study of the other phases, but we must refrain. But, my dear reader, settle this one thing, you, if you ever get this sweet and precious experience, will have one of your own. It may be a sense of great joy, of love, of purity, of power, of peace, or of something else. But, be you well assured, it will be the "satisfying portion" to your soul. Do not seek for the details of the experience, but seek the great experience itself! Then, after you have fulfilled all the conditions, and God has given you a "great peace," or some other realization, recognize the blessing, and praise God for it.

CHAPTER XII.

SANCTIFICATION—HOW KEPT.

"Kept by the power of God through faith unto salvation ready to be revealed in the last time."—I. Peter 1 : 5.

The Bible very clearly reveals unto us that the human means, by which a person is preserved from sin, is faith. Of course, the real preservative is the "power of God." The Almighty pledges himself to "keep" us. But, before we can be conscious of this "keeping power," we must "have faith in God" (Mark 11 : 22). And, "blessed are they whose guard Omnipotence becomes!" [Whedon's Com.].

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done'!"

"The life of holiness is eminently a life of faith. * * * It cannot continue a moment without faith; faith is its root and sap." [Christian Purity, p. 261, Foster's.] Christ "is able to keep you

from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). In view of such a pledge, why not believe him?

There are some things, however, connected with such a faith, which are really a part of it, perhaps we could call them, correlatives—very closely related. These stimulate and help us in our faith faculty. Let us note some of them.

First, we would mention prayer. Unless a person has faith he will not pray; and if he cannot pray in faith, he will receive no answer. It is easy, then, to see the close relation between prayer and faith. Hence, Jesus says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24). But, if like the Buddhist, we are praying "for nothing," "to nobody," we will surely get "nothing."

Prayer, true and genuine, is just as essential to the Christian, as air is for earthly physical life. The Apostle was not amiss when he said, "Pray without ceasing" (I. Thess. 5: 17). That is, keep so "in the love of God," that there will be a continual communion of the soul with God. A prayer ascending to the Father, and an answer

descending to the child, with a true consciousness that this is really so, O, what a blessed blood-bought privilege!

The only possible barrier, to this sweet and glorious relation, is sin. If a person sins, his "heart condemns." He does not have "confidence,"—faith. Hence, in the place of holy fellowship with the Father, there is an awful darkness of soul (See I. John 3: 20-22). When we sin, we are no longer "kept." But, whose is the fault? "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But," note especially this conjunction and what follows; "but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Is. 59: 1, 2). Here is Omnipotence pledged to answer prayer; but if the eclipse of sin is over us, we cannot see God's face, and consequently, there is no answer.

But, while the Christian truly prays, not "says prayers," he is "kept by the power of God." No person ever yet fell into sin that was much in prayer. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary;

and they shall walk, and not faint" (Is. 40: 31). James Montgomery expresses the real truth:

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven with prayer."

A second correlative is the study of the Bible. This is, over and above all things else, the soul's food. This, of course, feeds the faith faculty. The physical man would soon perish without food. So would the spiritual man also starve without the food which the loving, believing, prayerful, and reverent study of the Bible affords. To Timothy, St. Paul wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II. Epis. 2: 15). This is as good advice for us to-day.

This study of the Bible is necessary for the student himself. In one of his Epistles, the Great Apostle says, There is danger of being "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 14). From these inspired words, it becomes

apparent that every Christian needs the experience inculcated—the "fullness of Christ"—and then needs to use every means of grace to save him from being "deceived," one of the most important of which is the study of the Bible. As a person reads, and meditates, and prays over the Word of God, it strengthens him, it gives him prestige, it gives him vantage ground in the hour of temptation. It was by the Scriptures, through a correct understanding of Holy Writ, that our Savior gained the victory over Satan. (See Matt. 4: 3-11). Can we improve on his method? Some portion of the Bible should be studied every day if you would be "kept."

This study becomes necessary also because of others whom God will use to help in their Christian experience. The truly sanctified Christian is always a source of help to all with whom he comes in contact, who will be helped. God has given us this precious legacy, not to consume it upon our lusts, but to be "a blessing." What David Updegraff once said is really the language of every entirely sanctified Christian's heart, "Lord bless me, and make me a blessing."

"Around me, Lord, are sinful men,
Who scorn and disobey;

Use me to win them from their sins,
And make me a blessing to-day."

This is the prayer of the heart. Surely, then, every means will be used to meet the highest possible success.

Just a word in regard to helps. One of the positive evidences that a person has received, and is enjoying, the experience of "entire sanctification," is his love for the Bible, and books and magazines, which help him to a better understanding of it. There are many such to-day. We ought to appreciate them. Every Christian, who has been sanctified wholly, will have a desire to read quite a good deal of holiness literature. Buy or borrow the best books. Take one or more of the best holiness papers. These will be food to your soul, and help you in your Bible study.

A third correlative of faith is testimony. "Ye are my witnesses, saith the Lord" (Is. 43: 10). "Let the redeemed of the Lord say so" (Ps. 107: 2). "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10). We are "kept by the power of God through faith;" by believing what God has said to be true. He very plainly

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teaches us, that Christian testimony is a duty. Then, no Christian can be "kept," who will not obey God. In fact, when people habitually "learn to keep silence," it is pretty sure evidence that there is no "fire shut up in their bones" (Jer. 20: 9).

Many a young convert has gone back into the world through neglect of this duty. And the same is true of many who have been sanctified wholly. There are circumstances and places which are not the most auspicious for such testimony; but, if on this account, you refuse to "say what God wants you to say," it will not be long before the blessed experience will be gone!

We should be exceedingly careful to lovingly, humbly, and yet, plainly, declare what God has done for the soul. We should not be indefinite. Indefiniteness means death to this glorious state! The language of Scripture cannot be improved on. Never mind if there is some prejudice. This is the best way to overcome it. Then, use scriptural terms.

The saintly Fletcher lost this experience four or five times simply because of neglect to testify to it. His confession the last time he got back this "Pearl of Great Price," is on record. Here

is a part of what he says: "God is here; I feel him in this place; but I would hide my face in the dust, because I have been ashamed to declare what he hath done for me. * * * Last Wednesday evening he spoke to me by these words: 'Reckon yourselves therefore to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ' (Rom. 6: 11). I obeyed the voice of God, I now obey it; and I tell you all, to the praise of his love, I am free from sin. Yes, I rejoice to declare it, and to bear witness to the glory of his grace, that I am dead unto sin, and alive unto God, through Jesus Christ, who is my Lord and King. I received this blessing four or five times before, but I lost it by not observing the order of God, who has told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought." He then tells us what this "bait" was. "Wait a while;" "Thou art a public character;" "How few even of the children of God will receive this testimony;" these were the suggestions of the Evil One. In summing up his confession, he says: "Now, my breth-

ren, you see my folly; I have confessed it in your presence; and now I resolve before you all to confess my Master; I will confess him to all the world; and I will declare unto you, in the presence of the holy Trinity, I am now 'dead indeed unto sin.'" [See Journal of Hester Ann Rogers, p. 134-137.] Let us learn this important lesson of testifying to all God has done for us from this holy man, as well as from the Holy Scriptures.

Then, as a last correlative, depend implicitly upon the blood of Christ. "They overcome by the blood of the Lamb" (Rev. 12: 11). We must recognize the fact, in the blood of Jesus is our only hope. There is a tendency just now to depreciate the atoning sacrifice. Whatever others may say or do, depend upon it,

"The blood, the blood is all my plea."

Not long since, after reading that beautiful and sublime hymn of Cowper,

"There is a fountain filled with blood,"

a preacher said: "I hope I shall never hear it sung again. It is indecorous, distasteful, and not fit to be used with refined people." How "refined" Satan and his followers can be! But, the

theology of the saints of God is a "blood theology." And, while the carnal man will depreciate the "precious blood of Jesus" (I. Peter 1: 19), the true child of God will appreciate it!

At times, the experience may not, and will not, be as exuberant as at others, then, be careful to trust, not in feeling, but in the blood of Jesus. If, at any time, you have apprehension of losing "faith;" for we are "kept by the power of God through faith," then plunge again into the "fountain opened in the house of David for sin and uncleanness" (Zech. 13: 1). Let this be the prayer of your heart:

"Deeper yet, deeper yet,
Into the crimson flood;
Deeper yet, deeper yet,
Under the precious blood."

Through these correlatives of faith we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." Prayer, study of the Bible, loving, honest testimony, and dependence upon the blood of Christ, will "keep" one in a blessed spiritual state, and "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ" will be administered unto us! (II. Peter 1: 11).

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